The Christian Sun.

In Essentials—Unity, in Non-E[illegible]—Liberty, in All Things—Charity.

ESTABLISHED 1844. GREENSBORO N. C., WEDNESDAY, JUNE 15, 1910. VOLUME LXII. NUMBER 24.

State Library

EDITORIAL COMMENT.

The Press Convention.—The North Carolina Press Convention held forth at Wrightsville Beach last week, the spacious and well appointed Tarry-more Hotel acting the part of host in fine and royal fashion. It would be difficult to find anywhere hosts and managers more affable and congenial than at Tarrymore. Great preparation has been made for summer guests, and we were told that hundreds would likely pour into this popular resort within the next few weeks. We shall not be surprised. Wrightsville is delightful. The beach is convenient and inviting. The surf is glorious, neither too tame nor too wild, and the ocean breeze is a continuous joy and comfort. And if any better, more cordial, more generous and gracious people live on this earth than at Wilmington and Wrightsville we have never found them. They opened their hands and hearts last week to entertain the editors, and we are told that this spirit of cordial hospitality prevails with them always. And a finer set of quill drivers than those of the Wilmington press we have never met anywhere. We are not surprised that her Star shines always, and that her Dispatch is received gladly of everyone. Able men, courteous gentlemen, brilliant writers are making these papers count mightily for the material and moral progress of the city by the sea.

It was certainly a splendid company of friends and fellows that met in the Thirty-eighth Annual Convention last week. The dailies, weeklies, semi-weeklies and monthlies were all represented, and the several editors who spoke publicly gave utterance to speech and sentiment worthy of the great cause of journalism in North Carolina. There were some as fine papers as we have ever listened to anywhere. These men of the sanctum, writing every day, know how to express themselves in splendid and sublime sentiment when talking to and for the benefit of each other. There is a splendid array of talent doing service on the newspapers of North Carolina in our day. These men are working with one accord for the upbuilding of the commonwealth, for the material, mental, moral and spiritual betterment of the constituency which they seek to serve. There are certainly men of culture, taste, refinement and character now editing, publishing and printing in North Carolina. It is a joy, as it is a privilege, to meet and to mingle, with a hundred and more of them, as at Wrightsville last week. We are better for their acquaintance and their fellowship. Of their individual work space will not allow us to speak now, but we will speak later.

Pellagra.—How does any one ever know that anything is true in science? A few weeks ago there was cumulative evidence on every hand that pellagra originated from corn. Science, we were told, had settled that question beyond any dispute. Today an editorial in a leading daily begins thus:

"Pellagra does not originate from corn. This welcome statement comes in the form of a positive verdict returned by several Italian scientists who have been studying the disease." We heard a college professor say some weeks ago that corn harvested immaturely had been subjected to scientific experiment in his institution and that pellagra germs were actually fond in abundance. So there is positive(?) evidence also.

A speaker at a recent commencement said that the truest and most authoritative verdicts rendered were not those of science, but those of literature, literature about which every one could have a dispute and an opinion. Read a book of science written thirty years ago and you would laugh at its errors and its ignorance. Read a good book of literature written a hundred years ago and you would find facts and sentiments as true then as now.

At any rate, science has not, by any manner of means, the sole right to accuracy and authority. We live and learn. The established fact of today becomes the fiction of tomorrow, in all particulars, save those great events, incidents, and verities of human nature and the soul of man. The Bible does not change. Its facts are sure, safe, steadfast. "Heaven and earth shall pass away," said the Master, "but my words shall not pass away." Read that which is born of the soul, that which reaches and helps and saves the soul, and you stand on sure and safe ground. But of science and man's philosophy, who in this world of change can take a firm stand and say, "This and here is truth"? Jesus said, "I am the Truth." Beyond that man has not yet gone.

—It is announced that Sidney Webster, who was private secretary to President Pierce, is dead—an echo from ante-bellum days indeed.

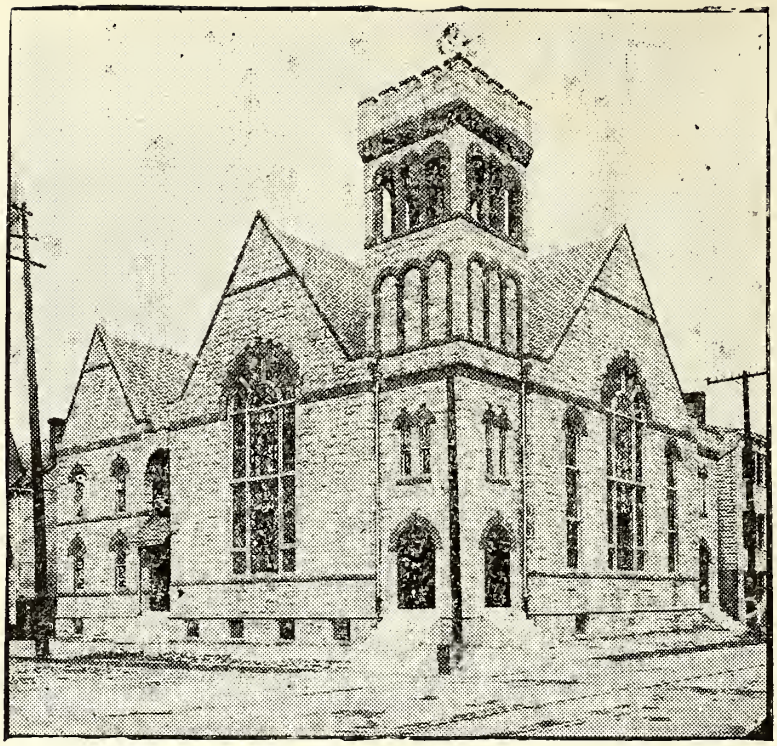
HOME MISSIONS IN CHINA.

In 1901 the Rev. Yue Kwai, a Chinese converted in California, went out to work among his fellow countrymen, and especially to gather up the Chinese Methodists who had returned from the United States. Assisted by the Chinese Missionary Society in San Francisco, Mr. Yue Kwai built a church and school, and gathered a considerable congregation. In 1907 he opened work in the market town in the Sanning district, and later started a mission in a railroad town on the line connecting Hong Kong and Canton. A Christian Chinaman who had returned from Sacramento built a girls' school in Kwangtung Province at a cost of $800, and is supporting the school at a cost of $60 a year. Mr. T. M. Liung, a dentist returned from California, was largely instrumental in securing a valuable corner lot, within a few minutes' walk of the center of Hong Kong, on which is a four-story building. Thus our mission in Kwangtung, wholly originated, supported and maintained by the Chinese in America and in Kwangtung, owns four buildings, worth about $10,000, without indebtedness, has about 120 church members, and more than 100 in the Sunday school.

The Sunday schools of the Memorial Temple, Rosemont, and Third Church will hold their picnic together at Ocean View on Tuesday June 21st. All friends of the schools are invited to go with us and spend the day together. Secure tickets from the schools,—it will help the schools.

J. W. Manning.

Dost thou love life? Then do not squander time, for that's the stuff life is made of.—Franklin.



PORTSMOUTH CHRISTIAN CHURCH,
Rev. J. W. Harrell, Pastor, 617 Effingham St., Portsmouth, Va.
Opened for Service Sunday, June 5, 1910.

Portsmouth Letter.

[Crowded out last week.]

The new Portsmouth Christian Church was formally opened last Sunday, June 5, 1910. The weather was not so favorable as might have been desired. There were light rains throughout the day, but this did not keep the people back. They came until the main auditorium was filled to overflowing and the lecture room had to be utilized. The church was beautifully decorated with cut flowers, ferns, palms, etc. The whole rostrum presented a scene of beauty.

The program rendered was adjudged one of the best that has ever been rendered in the City. Prof. J. W. Cooper of the City was in charge of the musical part of the program. He had present his splendid orchestra of sixteen pieces and a chorus of forty voices that delighted the entire congregation with their festival of music. Then from Suffolk Christian Church choir came Miss Florence Harvey and Prof. Wilber with a quartette, "In Heavenly Love Abiding," sung by Miss F. A. Harvey, Mrs. Ray Jerome Saunders, Mr. W. W. Ballard and Mr. R. J. Brinkley; and a trio, "Praise Ye," sung by Miss Harvey, Mr. W. W. Ballard and Rev. I. W. Johnson, and at the evening service Mrs. A. B. Jarvis of the Third Christian Church, Norfolk, sang, "Hold Thou My Hand."

The speaker for the morning service was Rev. McDaniel Howsare of Norfolk, Va., who took for his subject, "The Stately Structure of Christian Character." At the afternoon service Rev. D. A. Long, D.D., of Graham, N. C., was the speaker, using for his subject, "Earnestness," and at the evening service Rev. N. G. Newman of Holland, Va., was the speaker, taking as his subject, "The Relation of Christ to His Church." Each message was full of that truth that will produce the strongest type of manhood and make the church a power in the earth.

The history of the church was read by the pastor and showed that it was organized in the fall of 1901 with 30 charter members and that to date 203 names had ben enrolled upon the church register, with a lossage of 47 from death, removals, etc., leaving the present enrollment 156. It was further shown that the Sunday school had begun with about the same number as the church and that its present enrollment was 366.

The financial side of the work was shown to have kept pace with the other. The present plant with lot, building, and furnishings was shown to have cost in the neighborhood of $40,000, all of which had been paid except a loan of $13000 and a deficit of $2500. Of course this deficit received attention. We have been working upon it for some time as you have seen from the Portsmouth Letter from week to week. We wish that we could report that it had been entirely provided for, but this we are unable to do this morning. The cash offering yesterday has reduced it to about $800 or $900. This must be provided for at the earliest date possible.

The offering for the entire day in cash and subscription amounted to about $4600. We were striving for the $5000 mark. The greater part of this was in subscription covering a period of five years with semi-annual payments and intended to take care of the loan and reduce the principle as far as possible. We shall endeavor to increase this subscription list and in five years we hope to wipe the debt out or make it look small at least. The name of anyone wishing to become a subscriber to this fund will be gladly received and placed upon our list.

The "Big Day" spoken of by Dr. Manning for Portsmouth Christian Church has come and gone and we shall have pleasant recollections of it. The program was executed almost to the letter and we believe enjoyed by the large crowds that came to the three services through the rain. It has called for many a hard stroke and tireless effort and at the last work almost day and night. We are glad the day has come and we were so highly favored by God and man. We feel repayed for the effort and are now arming ourselves for the new future that opens to us. We realize that we cannot fold our arms and sit down to simply enjoy the beautiful church home God has given us, but that, with the splendid equipment we have, comes new responsibilities and tasks that we have not yet undertaken. We ask for your prayers, sympathy and interest.

Remember we have a deficit that must be met at once and you can greatly aid and encourage by sending a contribution. Give us a $10 share if possible. If you cannot do that send us what you can. Do it now. We need it at once.

J. W. Harrell

Norfolk Letter.

[Crowded out last week.]

Dr. A. W. Lightbourne of Dover, Del., paid me a pleasant call on his way home from Elon College last week, where he preached Sunday both morning and night. I regret my inability to accept a very pressing invitation to be present at the dedication of his new church yesterday.

The services at the Third Church closed Friday night with the very best meeting of the series. There were two conversions at that service. There were five additions to the church Sunday afternoon by letter. Deacon D. J. Bowden, wife, and two daughters, Misses Lucile and Alma, and Miss Hattie Harrell.

A letter just received this morning

from Bro. Hanson states that they expect to arrive in Norfolk Friday evening. It is expected that he will occupy the pulpit of the Third Church morning and evening.

He will he regularly installed on Tuesday, June 14, at 8:00 P. M. The following is the program that it is expected will be carried out. Rev. McD. Howsare, pastor Memorial Temple, will have charge of the service and conduct the installation.

Rev. Daniel A. Keys, pastor South Norfolk Christian Church, will make the prayer.

Rev. M. L. Bryant, pastor Main St. Church, will make an address of welcome on behalf of the Christian Churches in this Tide water Secteion.

Rev. J. W. Barrett, pastor Lamhert's Point Christian Church, on hehalf of the E. Va. Conference.

Rev. J. W. Harrell, pastor Portsmouth Christian Church on hehalf of the Southern Christian Convention.

Rev. R. J. Bateman, pastor Park Place Baptist Church on hehalf of the different denominations of Park Place.

Prof. S. M. Smith will welcome him on hehalf of the church.

Bro. Hanson will respond to the addresses. The exercises will he interspersed with special music for the occasion.

I said in this column last week that Portsmouth would have a "hig day" Well, they had it—even had a "big rainy day." I am sorry for two reasons that Dr. Atkinson could not he there. In the first place, if he had heen there we would all have enjoyed his words of encouragement and wisdom, and besides, just such a pen as his is needed to "write up" the occasion, to do it justice. I fully recognize my inahility, and in the hope that Dr. Long, Bro. Johnson, Bro. Newman or some of the others who were present, and who wield an able pen, will do so, I shall not attempt more than a passing notice. Bro. Harrell will no doubt report the special collection which was very good.

A fine program had been arranged and was carried out to the letter, except that Rev. McD. Howsare of the Temple came to the relief of the pastor and preached at the morning service, and Dr. D. A. Long took the place of Dr. Staley in the afternoon, Dr. Staley having gone to Dover, Del., to assist Dr. Lightbourne. Rev. N. G. Newman of Holland preached at night.

The interior was beautifully decorated with cut flowers, palms, and potted plants and impressive indeed with its quarter-sawn, rubbed and polished oak pews, elegant velvet carpet, and superb windows, one of which is dedicated in recognition of their lahor and sacrifice to the pastor, Rev. J. W. Harrell, and wife. Altogether it presented an inspiring scene and encouraged new hopes and aspirations in the hearts of all lovers of the Christian Church. It means much for our cause in Portsmouth and the E. Va. Conference.

Bro. Harrell and his people have worked hard and have accomplished remarkable things in the few short years they have heen there. He and his good wife enjoy the love and confidence of the people with whom they labor.

J. W. Manning.

THE ART OF LOOKING AWAY.

As I sat in the street-car window the other morning my eye caught the reflection of the passing houses in the front window. The huildings seemd to be in motion, and gave the impression that the car was going west instead of east. I tried to throw off this impression and to feel that we were going east, as I knew we actually were, hut as long as I looked at the reflected huildings I could not produce the sense of eastward travel. To attain this I had to look away from the illusion to the reality.

I recalled the passage in Heh. 12:1, 2, "Looking away unto Jesus." I realized that we are sorrounded by illusions that have all the solid appearance of reality, of shadows that are marvellously like suhstance, of perverted sense that deceives and refuses to be corrected.

We have to correct our impressions hy reason, and even then we find that while we know the truth to be different from the appearance before our eyes, that appearance continues to deceive us. The sun appears to rise, although we know that it is stationary in relation to the earth. We canot feel the earth's motion, but we know that it moves.

To know the truth about a thing frees us from the dominion of the error, although it may not free us from the sense impression. In spite of all my reason, the houses appeared to go past in the wrong direction; yet I was not anxious, hecause I knew the truth.

To mortal eye man is mortal. He sighs and closes his eyes, and there appears to be and end. We lay the poor, cold clay heneath the roses, and no voice comes to us in comfort out of the silence. Mortal! Dead!

But we know that death is only an appearance, an enemy to the actual truth, and that the apparently dead one lives. If we trust our senses, we shall say our final farewell at the open grave. If we know the truth ahout man's immortal life, we shall laugh in the very face of death, and cry: "Death, where is thy sting? Grave, where is thy victory?"

We must cultivate thet art of looking away from the appearance to the eternal truth, deep-rooted and changeless, in God.

Look away from this unlovely mortal, broken and hruised by years of sin, to the harvest that is hidden in the deep soul of him, ready to spring forth into light.

Look away from the tinsel and glimmer of life, from all its hollow promises, from all its multitudinous deceptions, to spiritual being in which the soul finds peace and its abiding home.—C. E. World.

GOD'S PROVIDENTIAL CARE.

Probaly we do not often enough give priase to God for His providential care of us. We may be thankful for certain escapes from disaster and death which have been granted to us; hut have we really thanked God for them? It is one thing to he glad that we have enjoyed great hlessings; hut it is quite another thing to fervently praise God for them. How soon we forget particular deliverances which God has wrought for us! At the time of receiving them we may have hlessed God for them; yet, not long afterward we neglect to remember them. A Psalmist says, "I will remember the years of the right hand of the Most High." Very often we ought to call to mind God's providences for us in past years, and still praise Him for them. This is one way to cultivate and perpetuate a warm heart. It is a prime element in spiritual devotion. Remembrance of past mercies, accompanied hy deep gratitude, is not only our debt to God, but we owe it to our own spiritual nourishment and advancement. The late C. H. Spurgeon said: "It is a dleightful and profitahle occupation to mark the hand of God in the lives of ancient saints, and to ohserve His goodness in delivering them, His mercy in pardoning them, and His faithfulness in keeping His covenant with them. But would it not be even more interesting and profitahle for us to mark the hand of God in our own lives? Have we had no deliverances? Have we passed through no rivers, supported by the Divine presence? Have we walked through no fires unharmed? Have we never been made to lie down in green pastures? Have we never been led by the still waters? Surely the goodness of God has heen the same to us as to the saints of old." See how the Psalms teem with exultant praise to God for His providential care of the praiseful ones. Daily think of past mercies, and glorify God for them.

C. H. Wetherbe.

NOTES AND PERSONALS.

—It is a source of great pleasure that President Moffitt has so far improved as to be able to leave the hospital.

—Rov. H. E. Rountree, Waverly, Va., calls attention to the fact that the printers made him say "leave all our Teacher Training work to the International Association," when what he said was "heave all our Teahcer Training" etc., in his address before the Suffolk Convention as published in The Sun last week. We remember distinctly that Bro. Rountree said "heave" and not "leave" in his address, and he should be so understood.

—Dr. W. W. Staley must have served well the people of Dover, Delaware, on his visit there Sunday, June 5, to assist in dedicating the People's Christian Church on that day. We see from The State Sentinel of Dover that our genial doctor preached morning, afternoon, and night to large audiences, in spite of very inclement weather, and that the offering for the day amounted to $6,105. Before preaching the evening sermon Dr. Staley read a paper on "The Principles of the Christian Church," first naming the five, and then commenting in a most masterful manner, all of which The State Sentinel prints in full on its front page. Nearly four columns of The Sentinel's first page are given to an account of the dedicatory services and we are safe in expressing the opinion that it was a great day in Dover for our good cause there. Our heartiest congratulations and best of good wishes to the able and efficient leader and pastor, Dr. A. W. Lightbourne.

—The following is taken from The Evening Herald, Fall River, Mass., June 6:

At the Sunday morning service at the First Christian Church, Rev. Carlyle Summerbell discussed some of the present unrest in society. All of us, said Dr. Summerbell, seem to be in a great hurry as if the important thing of life were to pass some one else. The constant grind of present conditions breaks symmetrical development of life. The doctrine of surpassing others gives no peace to anyone. Even our schools, which should teach the art of living, are influenced by this pernicious philosophy, so that the college is aping the university, the High school is aping the college, and the grammar school is aping the High school. Our children grow old before they grow up, and the natural experiences of young manhood and womanhood have all been gone through in childhood.

Work is considered a curse and idleness a blessing, whereas work done in the ideal way should always be enjoyed more than play. I wonder how much real rest and happiness come from our many inventions to the majority of mankind? Sometimes, I think our present environment is like a merry-go-round, which turns and turns, but never goes anywhere. In this sea of unrest, people hate their work and hate themselves, and become soul-weary. Hence, the popularity of the 10-cent theaters, the dissipation in all kinds of games, the abnormalities which it pays newspapers to publish. Too seldom do you see the sweet, peaceful faces of our grandfathers and grandmothers, who loved themselves and everybody else, and enjoyed life for the sake of itself.

If your present life does not bring satisfaction, why not try the method of Jesus? The Master said centuries ago to those who were soul-weary: "Come unto me and you shall find rest." The joy of the life of Christ was not in competing but in giving; not in surpassing others but in making others happy; not in grinding down fellow men, but in lifting them up; not in putting oneself beyond the strain of burdens but in trying to bear the burdens of others. So far as we know, He enjoyed the physical as well as the spiritual gifts of the Father, and never ran down this world in order to exalt the other. He was strong, but not hard; wealthy, but not rich, and had many joys as well as sorrows. "Learn of me," says the Christ, but, alas, we have no time to learn how to live, and we have not the patience to study the Master of the soul. But humanity was made for good, and it will never be happy, nor content, nor at peace, until it uses the "method of Jesus."

SUFFOLK LETTER.

The Dover Christian Church, in the capital city of Delaware, is now a real institution with a well equipped edifice of its own. The new church was dedicated on June 5th, 1910, and it was the red letter day in that city. The history of the movement, that culminated in this great occasion, is brief, but interesting.

It began in a spontaneous desire on the part of many good people in that city, to erect a church building and have Rev. A. W. Lightbourne, D. D., as their pastor. They organized one year ago with fifty members and called themselves "The People's Church." Subsequently Dr. Lightbourne and the Dover Church united with the "Rays Hill and Southern Pennsylvania" Conference. Within a month from the organization of the church one hundred and fifty members had been added, and within one year, from June, 1909 to June, 1910, the membership mounted up to more than four hundred. During the year the congregation occupied the "Opera House," and at the same time, went forward with the erection of the new church which is estimated at a cost of $18,000, with a little less than $4,000 unpaid. The congregation has raised within the year about $13,000, or more than $1,000 a month exclusive of pastor's salary. The congregation raised more than $6,000 on the day of dedication, and there must have been more than five hundred contributors on that occasion. Men of means, of official and social positoin, of professional standing, and plain people, all mingle together in the work and worship of God. State officials, merchants, bankers, doctors, lawyers, teachers, and leading women of the city are enthusiastic workers. Think of a church building, equal to any in the State, seating more than eight hundred, with chapel, parlors, kitchen, steam heat, electric and gas lights, in a word, a well-equipped modern brick and concrete church complete, with more than four hundred members, and all done within one year, without outside help, and you get the church before you. Then think of a choir of a hundred members, with a regular attendance of sixty, and well trained, and an orhcestra added, and you begin to see what the Dover Church is. It is the best church choir I ever heard. Dr. Lightbourne's son, Albert, leads the orchestra and is a genius in music. Prof. Davidson is a splendid Director of the splendid choir.

Dr. Lightbourne spent some years of his boyhood, as a Methodist preacher's son, in Dover; later as pastor in the city; and later still, as pastor again. It is, one might say, his home town, and the people know him, love him, and cooperate heartily with him in this great work. He has never asked people to join his church; they are coming all the time, and the membership is increasing week by week. The Spirit of the Lord is moving upon the people. It is the greatest local movement I have ever witnessed.

The day of dedication was a great day, with four services; and, although it rained all day, the great church was filled at all services. The first was a testimony meeting at 10 o'clock; preaching and money-raising at 11 A. M.; preaching and money-raising at 3:00 P. M.; and preaching and money raising at 7:30 P. M. Each service was ushered in with great outbursts of orchestral and vocal numbers. Eight men were received into membership during the day; more than $6,000 were put into the treasury; a thousand people were served to free

lunch in the basement; and the dedicatory services came at the close of the day with no apparent weariness or abatement of interest on the part of the great throng.

It was easy to preach to such a congregation and it was easy for Dr. Lightbourne to get money from them, for they had a mind to give.

It is safe to say that this church and its pastor take first place in Dover; if not in the state of Delaware; and it is safe to predict for the work a great future. People came from Wilmington and many adjacent towns to witness the services and many of them gave liberally to help the good cause.

It is a great religious movement, with a great spiritual leader, and a great and liberal congregation; and the work of the Lord will prosper in their hands.

My home was with Mr. W. J. Benson and wife on State Street, and I felt that I was the guest of a genuine Christian home. W. W. Staley.

ELON COLLEGE NOTES.

—Dr. J. O. Atkinson has returned from the North Carolina Press Assoeiation, which was held in Wilmington last week. His address as president of the Assoeiation was extensively quoted, several papers printing it in full.

—Dr. W. C. Wicker assisted by Rev. M. L. Bryant of Berkely, Va. has just closed an evangelistic meeting at the Palm Street Chureh, Greensboro. There were upwards of fifty professions and twenty-one joined the church at the close of the meeting. Dr. Wicker is in Mebane, N. C. this week delivering a course of Masonic leetures.

—Dean W. A. Harper left Saturday for Franklin, Va. He will be in Eastern Virginia several weeks in the interest of the College.

—Rev. J. W. Wellons is suffering from bronchial trouble.

—The Summer Sunday Sehool was organized last Sunday by the election of the following officers: Superintendent, Mr. D. W. Brown; Assistant Superintendent, Mr. O. W. Barnes; Secretary, Miss Alene Patton; Treasurer, Mr. O. B. Barnes; Directors of Music, Mrs. J. W. Patton and Mrs. J. L. Foster.

—Rev. T. B. Dawson's family left last week for the mountains of Virginia where they will spend the summer with relatives. Mrs. Sadie Jones and ehildren have gone to Wake County, N. C. on an extended visit.

—The householders of the town greatly surprised Prof. and Mrs. Harper one evening last week by a generous pounding at their new home where they had just set up house-keeping.

—Dr. Moffitt left the Greensboro hospital last Saturday to spend a week with relatives in Asheboro, whence he proposes going to the Shenandoah Valley, Va. to remain several weeks.

W. P. Lawrence.

AN ANNOUNCEMENT OF PLANS FOR THE SUMMER CAMPAIGN.

To the Friends of Elon College.

I believe it is a good policy to let those interested in the work you are trying to carry forward know what plans have been outlined for its accomplishment that they may assist in the working out of those plans. As was said in The Sun last week no one man, nor set of men can give us the student body we need next September and are entitled to have. We must all work together and we will. This outline of work is given here that all of us may know what is being done and that we may dovetail our efforts into it.

The first step in the outline was to address circulars to the minsters, alumni, trustees, high and graded and county superintendents, with stamped envelope for reply and a convenient blank to be filled, calling upon them as individuals to furnish us with the names and addresses of the young people known to them who might be interested to come to Elon College this fall. So far about 100 replies have been received. Will those who have not filled out these blanks do so at once and mail them? The names thus received will be placed on our files. We will mail them our catalogues and bulletins and write them personal letters. We will send a representative to see them. In this way we ought to get many students, especially if our brethren and sisters use their influence with those whose names they send us to induce them to come.

The next step is to ask our students of last year to supply us with such information as has been asked of our other friends, as specified above, which information will be used in a similar way. Those who know the loyalty of our student body and their willingness to do whatever they can to help build up the College are sure that many mames of prospective students will thus be secured, from which we ought to obtain several new students.

The third step is to get those graduates who are principals of High or Graded Schools to avail themselves of the generous offer of the Board of Trustees in respect to High School Scholarships. According to this offer, which gives each alumnus holding such a position, the right to grant a Scholarship for free tuition to a graduate of his school, we ought to bring in several new pupils.

The fourth step is to endeavor to build up the graduate department by getting all the Alumni, who have not received the M. A. degree, to become candidates for that degree.

The final step is to have our teachers to do at least six weeks of canvassing in the field. . Any courtesy extended these representatives of our institution will be highly appreciated. The field is thus divided:

Dr. J. U. Newman, that part of the North Carolina and Virginia Conference lying in Va. and the counties adjacent thereto.

Prof. W. P. Lawrence, Forsythe, Rockingham, Randolph, and Montgomery Counties in N. C.

Dr. W. C. Wicker, the Eastern North Carolina Conference, East, West, and South of Raleigh.

Prof. N. F. Brannock, the Eastern North Carolina Conference north of Raleigh, Mecklenburg County, Va., and other sections of North Carolina.

Prof. T. C. Amick, South Alamance, South Guilford, and Randolph Counties in N. C., and such other places as he sees fit as the representative of the Methodist Protestant Church on our faculty.

Prof. S. G. Rollings, Eastern N. C. and part of Eastern Virginia.

Mr. N. F. Warren, Caswell, Person, and Orange Counties in N. C.

Mr. R. A. Campbell, the Valley Va. Central Conference.

W. A. Harper, Eastern Virginia from June 10 to July 10, then Alamance and Guilford Counties in N. C. and office work.

We have so far made no provision for our extreme southern Conferences and South Carolina, but hope to do so before long. Any courtesy shown these teachers, who do this work without compensation, will be received as a personal favor by us all and will mean much for the College's up-building in which we are all interested.

Brethren, help us in this Campaign which is not my campaign nor your campaign, but our campaign. Send all information and suggestions to President Moffitt or to me at Elon College at once, where it will be attended to.

Thank you for your help.

W. A. Harper, Dean.

—New York is getting up a great reception for ex-President Roosevelt on his return to the United States next Saturday. It is to be something of a national reception we are told, and many thousands will go to the metropolis to welcome the African hunter back home. Roosevelt's popularity seems not to wane nor lose interest in any manner.

THE INFLUENCE OF BOOKS.

An Address before the Southern Christian Convention at Suffolk, Va., April 28, 1910. By Rev. P. H. Fleming, D. D., of Burlington, N. C.

By influence, we mean an invisible, impelling or directing power known only by its effect. Influence is the ability to sway the will, to exercise a moral or secret control.

It acts upon us physically, exerts or maintains a mental or moral power upon or over us. Such power is not based on authority, but on social, moral or other ascendency.

With this definition of influence, there can be no doubt that books have influence, potent for good or evil.

The books that have exerted the greatest influence are the Bibles of the human race—the Hebrew and Christian Bible; the Vedas of the Hindoos; the Zend Avesta of the Persians; the Koran of the Mohammedans; and a few others that might be mentioned. Preeminently far above all other Bibles of the races stand the Hebrew Bible and the New Testament of our Lord and Savior Jesus Christ. The Hebrew and Christian Bible constitute one great whole, and is the chief reading of the greatest and most enlightened races of the world, and has done more and is doing more to bless, elevate and save mankind than all other books combined.

Some years ago I had occasion to investigate statistics of the world's population, their religions, and the governments under which the races of mankind lived. I found that only about one-third of the world's population in any way acknowledged Christianity; yet this one-third were in the lead and controlled the other two-thirds who did not acknowledge Christianity.

Of the thirty-six reigning sovereigns of Christendom at the time I made the investigation, ten were put down as nominally Roman Catholics, two were classed as belonging to the Greek Church, and the remaining twenty-four were identified as Protestants. The Bible of all these rulers was and is the Scriptures of the Old and New Testament, the Hebrew and Christian Bible.

An African prince once sent an embassy to learn the secret of Britain's power. Queen Victoria sent him a copy of the Bible and said, "Tell the prince that this is the secret of England's great power."

On September 26, 1815, three great monarchs of the world, Alexander of Russia, Francis of Austria, and Frederick William of Prussia,, ruling 70,000,000 people, signed and published in Paris "The Holy Alliance," in which they recognized before the world the religion of the Sacred Scriptures and pledged themselves "to act on the principles of the gospel, and to follow the rules of justice, charity, and peace."

We may get some idea of the influence of the Bible upon literature, when we understand that before Luther translated it into the German language, that language was apparently hopelessly divided into dialects. The Germans themselves despised it and neglected it as an organ or literary expression. But when Luther translated the Book into his own mother tongue and gave it to the world, from that moment the literary form of the German language was fixed, and German literature in its true and full sense dates its beginning.

We know something of what the "King James" translation of the Bible has done for the English tongue. How it gathered up the scattered fragments of noble tongues, and welded them into one harmonious, flexible, strong and expressive speech—the English language. You can scarcely find a single writer of note who has written in the English tongue that has not drawn in some way by the Bible, or been influenced by it. And back of the King James translation we find Wickliff's, and in many instances King James' version followed Wickliff's language, and so we would denominate Wickliff as the author of our biblical dialect and his translation of the Bible as the main conservative influence in our mother tongue.

Whence came the Colleges or Universities? Who were their founders? Were they not men who were students of the Bible, and did not the teachings of that Book influence them in their great and good work?

Yes, the old Book has ever exerted its influence for good, and wherever it has gone and been accepted, and its teachings heeded it has blessed mankind. The most barbarous nations and individuals have become civilized and enlightened under its benign influence. Men right in our midst wild in sin and crime has been cleansed and tamed by its messages of faith, hope, love, and forgiveness; and we have seen them clothed and in their right mind, sitting at the feet of Jesus.

A few Sundays ago, one afternoon, I visited a county work house where were confined twenty-four prisoners. I read to them from Luke 15, about the Lost Sheep, and the Prodigal boy, prayed with them, and distributed twenty-four testaments, giving to each convict a copy, and left two copies of the Bible to be kept at the camp. Over in one corner of the room lay a negro sick, and as I was passing out I noticed him holding his Testament in his hand. On the other side of the hall from where I stood, I saw a white prisoner with great tears standing in his eyes. One prisoner said, as he took a Testament, "I can't read, but the children can." Wonderful book is that Book—the Bible, that thus moves and stirs the great heart of humanity—the king on his throne, and the prisoner in his cell.

But I did not intend to consume all the time allotted to me in talking about one Book, and yet I might as well do so. Sir Walter Scott well said, "There is but one book, the Bible."

An editor of a monthly periodical recently asked his readers to name ten books that would be their choice, as book companions, were they enforced to sojourn upon a desert isle—presumably, permanently. Many lists were sent to him, and of the five lists published all named the Bible and gave it first, except one. I declare unto you that I believe books have a physical, intellectual, and moral influence. Indeed, may they not have a sacred?

Books are friends, and they always come to us in their best attire and moods. They never fret nor scold. They do not complain nor quarrel, and they are never untrue.

They come from all ages and climes and conditions, and they talk to us whenever we desire them so to do. They come with messages of good cheer, courage, faith, hope, and love, and service. They tell us what others have done, and bring to us the knowledge of the past, and point out the path of present and future success. They tell us of the hopes, joys, and passions of the heart, and of the trials and temptations along life's pathway, and bid us be strong, and of good courage. They take us away from petty vexations, and sordid sorrow, and vexation's worry, and enable us to breathe in an atmosphere of truth, goodness, and beauty. They give us mental strength, breadth, and poise, and purify the thoughts, heighten character, and develop the entire man—even to enriching the soul.

There pulsates in books the spirit of the writer, and that is what I am pleased to call the soul of the book. It is that message of the book, that is driven into the mind, heart and life that is the soul. The soul of a book is that secret leaven of character that is placed in the mind and heart and life by its perusal. Books put us in touch and communion with the greatest minds of all ages and from every land. They enable us to talk with men who have thought, and spoken, and written. Let me illustrate: Some

time ago I wanted to have a little talk with a man who lived some 1500 or 2000 years ago. He was a student in a desert. I wanted him to tell me what he was doing, what he saw, what he heard, and what he did one day when he led his sheep back to the back side of the desert—Moses and the Burning Bush.

Read much but not many books. Search out the Masters, and read only those books whose influence will be for good. Do not read this book or that book because some one else read it. Make friends with such books as interest you and help you.

Make the Bible your first and chief book friend, and then search out such additional books as will help you to be true, good, and beautiful.

It is said that Bossuet and Curran and Gladstone read Homer; Pitt and John Bright read Milton; Robert Hall and Brougham read Dante; McCauley read Burke; Burke read Demosthenes; Fox read Euripides; Chatham read Borrow; Borrow read Chrysostom. These are some of the favorite book friends of some great minds. Discover your needs, and then make friends of such boks as will help you, and read them again and again. Read books that will strengthen faith, inspire hope, and encourage love to God and man. You need faith, hope, love and courage to enable you to weather the storms that beat about life; and you do not want any influence that will weaken your faith and hold on God..

I once read a history of Jesus, written by an unbelieving materialist. His mind was as bright and sharp as a new pin just from the factory. His English was clear and forcible. His style easy and beautiful, but dark doubt and unbeief lurked under the sunlight of words. Its pages were saturated with skeptical views, and written from the standpoint of one who disbelieves in the supernatural claims of Christianity. I have not forgotten his subtle but dangerous and unsound logic, nor some of the scenes he painted, and statements he made. I would I had never seen or heard them. I want to forget them, because they do me no good; and then they are about Him who loved me and gave Himself for me; and I do not like to hear any one speak ill of Jesus, who loved me and redeemd me with His own precious blood.

Tom Paine, the infidel, in his last days, asked the nurse that was supplied him in his destitution, by one who had faith in Christ. if she had ever read any of his writings She told him that she had commenced reading "The Age of Reason," but that it so disgusted her that she threw it into the fire. Thereupon, Paine said, "I wish all had done as you, for if the devil has ever had any agency in any work, he has had it in my writing that book."

Richard Gibbs wrote a tract entitled, "The Bruised Reed." A tin peddler gave it to a boy named Richard Baxter. Through reading it he was brought to Christ. He wrote, "A Call to the Unconverted." Among the thousands saved through it was Philip Doddridge, who wrote "The Rise and Progress of Religon in the Soul." It fell into the hand of William Wilberforce, the great emancipator of slaves in British colonies, and led him to Christ. Wilberforce wrote, "A Practical View of Christianity," which fired the heart of Leigh Richmond. He wrote "The Dairyman's Daughter." Before 1849 as many as four million copies were circulated, and it has testified for Christ in over fifty languages."

Look at this! Not a break in the chain! Richard Gibbs, Richard Baxter, Phillip Doddridge, William Wilberforce, Leigh Richmond.

Let us thank God for good and great books. Through them we hold intercourse with great and good minds, and they pour into our lives their most precious thoughts. They are silent voices from the past and the present; from the dead and the living; and they make us heroes of all the past and put us in possession of the richest written thoughts of the present, and at such a small cost as to be in reach of all. Through them we commune with the purest and the best and the greatest of our race, and have the presence and society of whomsoever of them we may choose.

We may be so poor that our prosperous neighbors darken not our doors, and we may be so hard pressed, to make a living, that we have not time to hold social intercourse with the intellectual men of our day. But what matters it if such be my humble lot and station, if the sacred writers,—Moses, Joshua, Samuel, David, Solomon, Ezra, Nehemiah, Isaiah, Jeremiah, Ezekiel, Daniel, Matthew, Mark, Luke, John, Paul, and others come to me, enter my humble home and abide with me; and when the evening shadows shut out the day, and I have time, they take their seat with me around the blazing fire, and talk with me as my friends, telling me of God, Jesus, the Holy Sprit, and the wondrous plan of salvation, and of those who have walked the good old way.

David, Israel's sweet singer, comes in the evening gray, when I ask him, and strangely stirs my heart with his harp. And Milton, at wish, sings to me of Paradise Lost and Regained. And at my bidding Shakespeare knocks at my door and opens to me rich intellectual treasures, and dark lurkings of the human heart. And Dante says come, and with him, in "The Divine Comedy," I wander in "Hell, Purgatory, and Paradise." And then Virgil says, Let me sing to you of

"The man, who, forced by Fate,
And haughty Juno's unrelenting hate,
Expelled and exiled, left the Trojan shore."

And the old blind bard, Homer, says, Let me tell you of the siege of Troy, and the wrath of Achilles, and thus he relates:

"The anger, goddess, sing of Peleus' son
Achilles—anger dire—that on the Greeks
Brought myriad woes, and many mighty souls
Too soon of heroes into Hades sent."

There is a voice at the door, and in walks the beautiful Ruth and the sad-hearted Naomi, and with them I have a little talk of domestic life, of its joys, sorrows, poverty, home-leaving and return.

And Xenophon tells me of the retreat of the 10,000 towards their homeland, and how some of them died by the way, and how those who were left rejoiced at the sight of the sea.

Jesus of Nazareth comes, and tells me wondrous things in the gospels, tells me about the new birth, about the prodigal boy, about legion etc., and about heroes. And when I have weary grown and must bid my many good friends good night, I turn to Jesus and say, Lord, teach us to pray, and He says, When you pray, say, Our Father.

Andrew Lang sings:

"Take all, but leave my books to me!
Those heavy creels of old we loved
We fill not now, nor wander free,
Nor wear the heart that once we wore.
Not now each giver seems to pour
His waters from the muse's hill,
Though sometimes gone from stream to shore,
The books I loved, I love them still."

Someone has said:

"A book was still a book
Where a wistful man might look,
Finding something through the whole
Beating like a human soul."

—In Newton, Mass., an oak tree fifty feet high, five feet around and weighing ten tons, was transplanted the other day, being renoved a distance of two miles. We saw them transplanting trees nearly this size when clearing the park at St. Louis for the World's Fair there. It is an interesting spectacle and a triumph of modern engineering.

THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.
Organ of the Southern Christian Convention.

Entered at the postoffice at Greensboro, N. C., as second-class matter.

Terms of Subscription.
One Year $1.50
Six Months ..... .75
Four Months ..... .50
Advertising rates given on application.

J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

THE IMPLANTED WORD.

Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls.—Jas. 1:21. (Golden Text for Sunday, June 19.)

It would really seem that this is a message from James to our own times. Put away filthiness and the overflowing of wickedness—in the words we hear, in the sights we see, in the books and papers we read. In great likelihood the latter was especially in the mind of the writer. Put away the filthy literature, which wasteth mind, heart, and soul, and instead receive with meekness the word which is able to save the soul. If there was ever a time that needed to heed this injunction our present is that time. The public print is flooded, as never before, with filth, foulness, and the overflowing of wickedness. To saturate the mind with this is to crowd out the very best that life has to offer, and to enfeeble the intellect against all that makes for strength, vigor and vitality.

The parable is that of the seeds and the sower. The really important element for us in the parable is the manner in which we receive the word that is spoken, heard, or read. We hear enough good things in the course of a twelve months to make us good and great, if only we would give heed thereto. But we will not give heed thereto. We are not selective. We do not discriminate. We make a jumble of the good, bad, and indifferent, the result being a mixture that is neither hot nor cold, salt nor fresh. The mind can not thrive on such a mixture, the soul will shrivel under it. You cannot produce a "beautiful soul" by feeding on trash, filth, and the overflowing of wicknedness. There must be a bearing of the good, an understanding of the good, a receiving with gladness the good, in order to the production of good fruit. The reason our lives are no more fruitful of good than they are is because we do not give heed to the really good things about us. We have no taste, tongue or ear for the good. The bitter and the bad, the foulness and the filth interest and attract us. We give ear, mind, and heart to these and crowd from our lives all the good and sweet and pure and noble.

The implanted word is able to save the soul. With all that has been said of the Word of truth and inspiration, we have not yet begun to learn its real weight and worth. We have not learned the beauty, the music, the melody, the charm of the Word of truth . We have read much about the Book, and we have heard much about it: but its sublimity and its simplicity lie in the fact that it is able to teach and implant such sacred truths in the mind as to be able to save the soul.

Through this Book Jesus speaks to us. Here His words are recorded as spoken. Here the beauty of His parables appears, the records of His sermons are found, the story of His marvellous and matchless life. This is a Book with a Hero. Read the Book, for it contains the words of eternal truth, even words that are able to reach and save the soul.

THE FAITH OF THE JOURNALIST.

(Because other papers have seen fit to print the address delivered before the North Carolina Press Association by its president for last year, The Sun's editor, J. O. Atkinson, at Wrightsville Beach, June 8, and because we have received from friends requests for copies of the address, it may not be considered out of place to print it in The Sun also, as nearly as we have it. The copy below is from the Wilmington Dispatch, which, with The Star of that city, has the most nearly correct copy as far as memory now recalls. We reproduce, then, from the Dispatch of June 9):

It is a pleasure to meet and to greet you, my brethren and fellow sufferers, of the North Carolina Press Association. It has been a great privilege to labor in making a program which I trust will interest, entertain, and edify you. There are speakers to address you whom North Carolinians ever hear with pleasure and profit. These will give you meat, marrow, and fatness, and your hungry hearts shall be satisfied.

While I have labored, with some diligence and much anxiety to make this day possible and our program attractive, I assure you that it has been a labor of love, a service of privilege and pleasure, for I felt that every letter I wrote and every plan I endeavored to make was all in the interest and for the profit and pleasure of the very best fellows on earth, the members of the North Carolina Press Associaton, and for the finest, fairest, noblest women under heaven, their wives, daughters, sisters and mothers.

How delightful it is to come together once a year and hear speeches, get some thing good to eat, swap our best jokes, tell our biggest yarns, laugh our heartiest laugh, and then to declare our utmost vengeance against the advertiser who doesn't advertise, and the subscriber who won't pay his subscription. An editorial association is great, and it is glorious to see and to greet you here again. I am sure we shall have the best time we have ever had, and then we shall go back to our homes happier and better than we have ever been before. I want to speak to you, my brethren, for something less than an hour and a half on this theme:

The Faith of the Journalist.

It is neither my purpose nor desire to lecture you, my brethren of the Press, upon what you should or should not do. I am only fit to learn of you, not to teach. Many of you have already a richer and riper experience than I shall ever have, and are more conversant with wisdom's ways than I ever hope to be. And yet I am an editor. I have an editor's weakness, an editor's many failures, and all of an editor's faults; but with it all, I want to have an editor's faith. You know one of our great poets said that a man is not measured by what he is, but by what he desires to be. And somehow I believe that every editor has a certain sort of faith, or desires to have it. We may lack many qualities in common. Our polites differ; our ideas about the tariff diverge; our notions about who should be the next governor, or the next road overseer, are sometimes dissimilar; and even our religious creeds and scruples do not appear the same to the outside world. When we speak of any of these things, conflicting opinions work division in our ranks. But I am persuaded that there is one quality of mind and heart shared by every man and woman in North Carolina who is today striving to edit a paper. That is the characteristic about which, as your presiding officer, I wish to speak briefly—the faith of the newspaper man. I do not believe there is a faithless one in our fraternity of fellows. The day of the faithless in newspaper work is past. The virtue of our times will not permit him. The integrity of our day will not allow him. The progress of our era will not sustain, much less, support him. The fawning and the faithless

in the newspaper are articles of commerce which this good time of ours has no mart or market for. The product of a misguide faith, the results of an erratic mind and heart may find momentary value and spasmodic price, but the products of a fawning, faltering, faithless hand are doomed to the defeat they deserve ere they find a place on the printed page of our gracious time. My brief experience as an editor has taught even my slow mind that the newspaper man must have faith in at least three directions:

First, he must have faith in the people whom he seeks to serve.

Secondly, he must have faith in the cause he undertakes to represent.

Third, he must have faith in the great work of which he is himself a part.

First, The People.

I have heard somewhere that the people are faithless and fickle, that today they would strow palm leaves in the path of their Hero, and shout hosannas to His name: tomorrow with equal vehemence and violence would cry crucify him, crucify him. I challenge the imputation that the people, my fellow-men, are in the depths of them, faithless and fickle. The waves of yonder sea do lash and lave themselves upon the beaten beach, and, under wind and tempest, show wrath and violence. But this is not the soul of the sea, nor even its depths and dirge and dignity. It is not even the law of the esa. It has been provoked to that, driven to it by some extraneous fact or circumstance. If you wish to know the soul of the sea you will have to look at its quiet, unfathomed, incomparable depths. It is the mob-spirit, not the man-spirit, that today gives you a palm leaf, tomorrow a crown of thorns. From Jesus the Christ—the greatest of us,—to you and me, the smallest of us, there has never been a man who had faith in the people and was ultimately and finally disappointed. Some time the people misread us; the folks we are serving do not interpret us. That is because they have not seen the whole cloth. A visitor said to a weaver, "That is a funny looking carpet you are making." "Just stoop and look on the under side," replied the weaver. The man stooped. The plan was on the other side, and in that moment the light broke upon his mind. Some times the people will not stoop to look at the other side. Then your work and mine looks puny, funny, ill-woven. But they will stoop and look one day. And the plan appears—provided you are a faithful weaver and have worked to a design that was sure, fixed, and steadfast.

Did you ever hear a plea that only the good and the sweet and the beautiful should be published in the newspaper? That our columns reek with crime, and the boldest head lines are of sin and shame and man's evil doings? Therefore a curse upon the loud-mouthed press, and chastisement forever upon this herald of death, darkness and damnation?

Why, sirs, the best journalist with whose works you and I are acquainted was Moses. He was the first, and the world's greatest editor. And yet in one of the five books that Moses edited he gave more criminal news, and that more graphically, than today's newspapers would attempt or dare, as witness his incomparable description of the disobedience of Adam, the story of Cain the first murderer, the drunkenness of Noah, the bold and subtle falsehoods of father Abraham, the deep, dark iniquity of Sodom. Some of those pages from the meekest of men also reek with crime, cry out, in fact, from the dark depths of shame and sin and man's woeful degradation. Some of such crimes are told with thrilling, chilling, dramatic interest.

But this must ever stand. Moses the model editor was a man of faith and through this obtained the promise. He believed in the people. He loved with a great heart his fellow-man. He had confidence in their cause and struck hard for their freedom. Not even the enticement, nor the allurements of a king's court and a life of luxury and renowned ease could woo him from their hardship, separate him from their suffering, sever him from their service. He believed in the folks for whom he lived and wrought and wrote. He held up and heralded forth their crime and sin and shame, not to win sheckles, and obtain preferment by it, but that their sense of virtue might correct it, that his and their heart might become sick over it, and so turn from it. Moses told of the vices of his people with the same steady hand he wielded when portraying their virtues, but you and I and every man who reads it, know, that Moses made the sin of his people their shame, he made their virtue their glory. That heart of faith never reveled, never gloried in the sin and weakness and shame of his people. Sirs, the world's good and great from Moses to Thomas Jefferson, from Thomas Jefferson to Lee and Lincoln, and from Lee and Lincoln to William E. Gladstone and Zebulen B. Vance have had faith in the folks, have believed in the people, have had the courage to stand up for the common sense of humanity, the deep and eternal integrity of the masses, and await with serene dignity the awards and the verdict of the honest common folks. Brethren, when we lose faith in the eternal integrity, in the everlasting virtue of the people we serve, it is time to quit the quill and leave forever the trials of the tripod.

The editor will have faith, secondly,

In the Cause He Undertakes to Represent.

No man ever does any work worth while till he carries his heart into it. Unless your daily task has the divine stamp of your approval it will be a puny task indeed. A wolf clothed in a sheep skin may betray a victim and satiate his appetite upon his pitiful prey, but he will never shelter a flock for his feeding, nor grow tender lambs for his keep. The most pitiable spectacle that the human eye ever witnessed is that of an otherwise, stout, strong man, wasting his energy, throwing to the winds his brain and effort in a cause to which he cannot give his heart and soul. Esau sold his birthright, and thereby cursed his day, for a mess of pottage. A Caesar flung away a world for the kisses of a sorceress, and Benedict Arnold betrayed the land of his birth for the inviting glamor of the present. But these names are illustrious and their positions enviable indeed beside that of the man who daily and hourly barters his soul for the husks of a task into which he cannot carry his mind and heart and the divine convictions of him.

When God wants a great work done He chooses a man to do it. Men write constitutions, draft preambles, adopt resolutions. These are the vehicles of man's traffic and travel. They are the signs and symbols of his weakness, need, and impotency. God does not write constitutions. He creates men and calls them to service. When He wanted to make a nation He did not create a state: He called Moses. When He wanted that nation redeemed from his apostasy He did not institute a new empire: He chose a prophet. When He wanted to save a world of Gentiles He did not indict a creed: He made a Saul see visions, hear voices, and convert him into Paul. Men are not made for constitutions, preambles, resolutions. These are made for men. God Almighty and this great world of ours want men, brave, sincere men. Through conditions, causes, parties, issues, God and this great world are enabling men, laboring together, to create the right sort of men. You think the Democratic party is the best party in the world because in it you can express your manhood, make known the majesty of your might, show to the world your will, your way, your worth. The Democratic party then is for the making of your manhood, the avenue of approach to your full majesty and maturity. Another regards the Republican party in the same light. Its traditions challenge the rev-

(Continued on page thirteen.)

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week		$ 895.00
Dues:		
Maryon Saunders	$ .30	
Joel Edward Harrell, Jr.	.10	
Annie Pearl Way	.10	
Carl Lynn Schobey	.10	
Susie R. Watson	.10	
Warner Carpenter	.10	
T. J. Carpenter	.10	
Monthly S. S. Offering:		
Elon College, N. C.	1.74	
Catawba Springs, N. C.	1.00	
Special Offering:		
Mrs. Bettie Cates, (support of children, May)	3.00	
Miss Beulah Fowler, (on support of brother, 3 months	18.00	
Wachovia Loan & Trust Co., support of Brown children, six months	150.00	
Amount 21st week		174.64
		$1,069.64

Elon College, N. C., June 8, 1910.

My Dear Children and Friends:—

The hot weather has come and the "Sun do move slowly." But from 6 A. M. to 7 P. M. (one hour out for dinner) give fine opportunity to work the fields, cover the crop often, and that is the way to make it grow—quick cultivation is the method of farming for this day. We are now beginning wheat harvest. It's hard work, to get plenty of bread, whether you go after it in the fields or in the shop, in the store or in the mill takes work.

The children are now enjoying their dew-berries. We hope by next year to have a thousand vines. We think the dew-berry one of the finest berries in this section. We have about 15000 potato slips set and hope to set about as many more.

Now, Cousins and Sunday schools, Uncle Jim wants a large increase in membership by July 1, 1910. Will you join the Band personally and write letters, and will you try to get your Sunday school to send in a monthly offering? How many new cousins and how many new Sunday schools will join by July 1, 1910? Room and welcome and work for all.

We find that in Report May 18, 1910, an error was made of $100. May the 11th shows total $752.88, add $43.91—$796.79 instead of $896.79 as reported. This error has been carried until this week when we make the correction. Bro. J. F. W. Mann of Merry Oake, N. C., called our attention to the same. We thank him. Our correct total to date is $1069.64. We are always sorry for errors and doubly so in finance, for so many love to criticize.

Yours for work,
Uncle Jim.

Suffolk, Va., May 31, 1910.

Dear Uncle Jim:—

We are having fine weather now for little boys to play in the sand, and I do my share. I haul it every day in my wheel barrow. I spent fourth Sunday at Grandma Harrell's. All of her children and grand children were there, and I had a nice time playing. I attended services at Suffolk Christian Church last Sunday and heard Rev. I. W. Johnson preach about the World's Sunday School Convention that was held at Washington.

I send one dime. Much love to you and the cousins.

Your nephew,
Joel Edward Harrell.

And what did you build with your sand, Joel? Guess the weather is not quite warm enough for frog houses.

Sanford, N. C. june 6, 1910

Dear Uncle Jim:—

I will write my letter and send my dime for June. I am well and having a good time. I hope the little cousins are all well. I close with love to you and the cousins.

Your neice,
Pearl Way.

Are there not some more little girls and boys in Sanford, Annie Pearl, that you could interest in the corner enough to join?

Sanford, N. C. June 6, 1910.

Dear Uncle Jim:—

Here comes little Carl Lynn with his dime for June. I can walk around chairs now. Papa got me a new high chair. I sit in it most of the time. Well I close with much love to you and the cousins.

Your nephew,
Carl Lynn.

Well, Carl, I know the Schobey chair helps Mama, for when little men get to walking, they got into lots of mischief.

Taro, Va., June 5, 1910.

Dear Uncle Jim:

Enclosed I send my dues forr June. It rained here to-day so we could not go to Sunday-school and church.

FREEMAN DRUG CO.,
Dealers in
DRUGS, MEDICINES, PATENT MEDICINES,
and Druggist sundries, Perfumery, all popular odors, Toilet and fancy articles, Combs, Brushes, etc.
Prescriptions Carefully Compounded.
Burlington, N. C.

When in Burlington call at
T. H. STROUD'S
Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

CAPUDINE for "THAT HEADACHE."
Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.

I am having a nice time since vacation has come.

I will close with best wishes for you and the Orphanage. Your very truly,
Susie R. Watson.

We had a rainy Sunday too, Susie, and our little folks were restless because they could not get to S. S.

Malone Ala. R. F. D. 2. June5. 1910.

Dear Uncle Jim:

Inclosed you'll find my dues for May and June. Its raining this afternoon. I cant go to Sunday School. I'm very sorry. I enjoy going to Sunday School so much. I hoed cotton for my dime this time, so I earned it by the sweat of my brow. I hope to see other little Ala.cousin,s letters in the corner soon. I'll close.

Yours fondly,
T. J. Carpenter.

Yes, so do we, T. J. We would love to add 100 to our roll this year.

Malone Ala. R. F. D. 2. June 5, 1910.

Dear Uncle Jim:—

Inclosed you will find my dues: 10 cts. Mama and I attended the mission meeting at Mt. Zion Christian Church the 28th and 29th of May. We had a fine session, or the grown people did, I enjoyed it too. Before this letter is in print I will finish reading through the New Testament this year. My S. S. teacher is keeping an account of the number of chapters our class reads each week. She is a fine teacher. I like her very much.

I close. Love to you and the little cousins. Your little nephew,
Warner Carpenter.

That is right, Warner. In your next letter tell us how many chapters there are in the New Testament.

BEST
Non-Sectarian
Sunday-School

SUPPLIES

We Furnish
Anything
You May Need

Read this List

BIBLE CLASS QUARTERLY—For Teachers, Advance Scholars and Home Department Use. Contains 48 pages and cover. Five or more copies, three months, 4c each; six months, 7¾c each; 12 months, 15c each. Single subscriptions, 16c per year.

INTERMEDIATE QUARTERLY—For scholars 12 to 16 years old. Contains 32 pages and cover. Five or more copies, three months, 3c each; six months, 5¾c each; 12 months, 11o each. Single subscriptions, 12c per year.

LESSON LEAFLET—For Visitors. Each lesson in leaflet form. Per quarter, 2 cents.

JUNIOR QUARTERLY—For children 9 to 12 years of age. Contains 32 pages and cover. Five of more copies, per quarter, 2¾c each; six months, 5¼c each; per year, 10c each; single subscriptions 11c per year.

PRIMARY QUARTERLY—For children 6 to 9 years of age. Contains 32 pages and cover. Five or more copies, per quarter, 2½c each; six months, 4¾c each; per year, 9c each; single subscriptions, 10c per year.

SCRIPTURE PICTURE CARDS—For beginners 3 to 6 years of age. Lithograph colored picture cards, 2¾ x 4 inches, with lesson on back. Uniform with Picture Chart. One set, 2½c per quarter, containing one card for each Sunday in the quarter; 10c per year.

SCRIPTURE PICTURE ROLL OR CHART—For beginners 3 to 6 years of age. A Quarterly Leaf Cluster of large colored pictures, illustrating each Sunday-school lesson. The cluster contains thirteen sheets, 26 x 36 inches in size, mounted on a roll and suspended by a cord. Sent, postpaid, per quarter, 75c; per year, $3.00.

JUNIOR HERALD—For children under 12 years of age. Published weekly. Half the size of the Sunday-school Herald. Five or more copies, three months, 5c each; six months, 9c each; twelve months, 15c each. Single subscriptions, 20c per year.

SUNDAY-SCHOOL HERALD—Published weekly. Interests both young and old. Five or more copies, three months, 10c each; six months, 18c each; 12 months, 32c each. Single subscriptions, 40c per year. When fifty or more copies of the Sunday-school Herald are ordered, we will allow five per cent. discount from above prices.

COMPLETE SECRETARY—A record prepared for Sunday-schools. It contains all necessary reports. Just revised and is what every Sunday-school needs. Price, postpaid, 75 cents.

COMPLETE CLASS BOOK—A simple record of names and attendance of individual members. Price, postpaid, 5 cents; 50 cents per dozen.

CLASS COLLECTION ENVELOPE—It shows the class collection for each class for every week, month, quarter, and year. Blue paper, lined with cloth. 5 cents each; per dozen, 50 cents.

Order of **J. N. Hess, Agent**
Christian Pub. Ass'n DAYTON, O

NO MORE SUNDAY SCHOOL CONVENTIONS.

Attention has already been called to the fact that hereafter there will be no Sunday school conventions held in the different conferences, but that these conventions will in the future be known as Young People's Conventions. This change was made in the Young People's Convention which met at Elon College about a year ago.

The plan now is to cover in these conventions every phase of work in which our young people are interested, including Sunday schools, Christian Endeavor, missions, Laymen's Movement, etc.

This change was evidently a wise one, since thereby provision is made for all these lines of work without the holding of additional conventions and a multiplication of machinery. The present status of our work demands that the program makers of the coming conventions give place for a full discussion of questions pertaining to Christian Endeavor, the Laymen's Movement, etc., as well as Sunday school work. The conventions this year will be composed of delegates from Sunday schools, Christian Endeavor Societies, missionary societies, and all similar organizations.

It is important in the election of delegates that the very best persons available be appointed. As a rule those who can and will go are appointed regardless of whether they are actively engaged in the work or not. Delegates attending these conventions should be made up of pastors, Sunday school superintendents, teachers, officers of young people's societies, those serving on committees,—in fact those who constitute the workers in the organization represented. Boys and girls who go to conventions simply to have a good time because they have nothing else to do, have no place in such bodies as delegates. Those who constitute the working force and who are already "doing things" are the ones who should take the time to go.

With the proper care in the building of programs, and in the selection of delegates, the conventions this year should be by far the best we have ever held.

S. M. Smith, President
Young People's Convention.

Walking, Flying, and the Sabbath.—Whether we walk, run, ride or fly, it is worth while to regard the law of the Sabbath. Glenn Curtiss in his recent remarkable flight, from Albany to New York, covering an actual distance of 137 miles in 152 minutes, making one stop, broke the record for the longest American flight, but he also broke the Sabbath (the feat was on Sunday, May 29), that to which the Wright brothers are scrupulously averse. The Wrights, whose names come first when the flying machine is mentioned, and who must ever be accorded first place as inventors and promoters of airships, are sons of a preacher, and scrupulously avoid violating the Sabbath. Recently Wilbur Wright was watching, with deep concern, Paulhan's flights and manoeuvres in the air. But he did not attend on Sunday because "he has scruples against shows or anything of that kind on the Lord's Day."

Edward Payson Weston, the wonder in walking, as much as the Wrights are in flying, will not walk for show or pay on the Sabbath. More than thirty years ago his mother asked him never to exhibit himself or his walking on Sunday—and he has never broken his promise to his mother in this regard.

The Wrights have never lost anything in wealth, esteem, or admiration by observing the Sabbath. Neither has Weston. Neither does any other man, wheth-

(Continued on page fourteen.)

YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention, Christian Church, South.

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

C. E. TOPIC FOR JUNE 19—A FEW SUGGESTIONS.

The Yoke of Christ,—Matt. 11:25-30.

The Scripture.—Have some one of the young lady members memorize the Scripture Lesson and repeat it before the Society. Have one of the young men to comment briefly.

The Leader.—The leader will do well to show how the yoke while adding a weight lightens the burden—a paradox to be sure, but still a living reality. As the yoke helps the ox, so the Christian religion helps man to bear the burdens of life as well as to do its work and thrill exultant at its joys.

The Pastor.—The Pastor's five minutes may well be spent in showing how the yoke of Christ makes the Christian's burden light.

Question Spurs.—To come in as voluntary participation:

What is a yoke?

Why is it not a burden?

How does it lighten the burden?

How do we take on his yoke?

What advantages come of wearing his yoke?

What is "The Christian Secret of a Happy Life"?

How do we learn Christ's will?

How may we do His will?

Show the disadvantages of not wearing his yoke.

What yokes do worldly men wear?

Show how Christian Endeavor has been a yoke for young people.

How did Christ's yoke help Paul? Timothy? Peter? John? Thomas?

How has it helped you? (Give to several.)

How may we get others to put on this yoke? (To several?)

Scripture References.—To come in, with a word of comment, as voluntary participation:

Useless Yokes - - - - - - Mark 7:4
An Unbearable Yoke - - - Acts 15:10
Why Be in Bondage? - - - Gal. 4:9
Be not Entangled - - - - - Gal. 5:1
A Prophecy Fulfilled
Isa. 61:1 and Luke 4:18
The Law of the Spirit of Life Rom. 8:2
Where is Liberty? - - - 2 Cor. 3:17
Laborers Together with God, 1 Cor. 3:9
Take up His Cross - - - - Matt. 16:24
According to Christ Jesus - Rom. 15:5
Looking unto Jesus - - - - Heb. 12:2
Enter into Rest - - - - - Heb. 4:3
Be at Rest - - - - - - Psa. 55:6

Special Work.—Either as solo or recitation, have a good rendition of the 23rd Psalm.

For Next Week.—Missionary Needs.

M., June 20,—Prevailing Prayer, Acts 12:5-11.

T., June 21,—God's Gold, 1 Chron. 29: 14-16.

W., June 22,—The Call, Isa. 6:8-10; Matt. 9:9.

T., June 23,—Helpful Prayer, 2 Cor. 1: 10-11.

F., June 24,—Gifts from the Heart, Ex. 25:1-8.

S., June 25,—Say not, No, Jer. 1:1-10.

Sun., June 26, Topic,—Money, Men, and Prayers, The Three Great Missionary Needs, 2 Cor. 8:1-9; Matt. 9: 35-38.

Suggested Program.

1. Two or three songs of trust.
2. Leader's Prayer.
3. Recitation of Sscripture and Comment.
4. Chain of prayer.
5. Song.
6. Leader's Remarks.
7. Lord's prayer in concert.
8. Voluntary participation.
9. Song. Offering. Aaronic Benediction.

NOTES AND COMMENT.

—Charles D. Norton, son of Rev. Frank Norton, a home missionary in Wisconsin, becomes secretary to President Taft. Remember this to the credit of "preachers' sons."

—The North Carolina bonds have all been taken and so the extra session of the Legislature is not to be. The bankers of the State responded patriotically and relieved the embarrassing situation.

Charles R. Heike, the man "highest up," and who is the veteran secretary of the American Sugar Trust, and who is 65 years old and broken in health and spirit, has been convicted in connection with the conspiracy to defraud the government by underweighing at the N. Y. custom house, and faces a prison sentence of two years and a fine of $10,000. E. G. Gebrachit, former superintendent of a Brooklyn refinery, is convicted on six counts and may go to prison for twelve years and be fined $40,000. He is 63 years old. This Sugar Trust scandal has been one of the most notorious in the history of trusts, and what our Government is doing with these high officials convicted of fraud is an object lesson. "The wages of sin is death."

—At the present rate of increase, nearly forty-five years must elapse before sufficient hospital accommodations to provide for all the indigent consumptives in the United States will be provided, declares the National Association of the Study and Prevention of Tuberculosis in a bulletin issued today.

Although over 7,000 beds in hospitals, sanatoria, camps and wards for tuberculosis patients were established last year, there are fully 300,000 indigent consumptives who ought to be placed in such institutions and a total of only 22,720 beds in the entire country. On May 1, 1909, there were 15,244 beds for consumptives and 294 institutions. The annual report of the National Association shows an increase of 99 institutions and 7,500 beds.

In seven states, Alabama, Idaho, Montana, Nevada, Oklahoma, Wyoming, and Utah, with a combined population of over 5,000,000, not one bed for consumptives has been provided. In nine states and territories Alaska, Delaware, Florida, Kansas, Mississippi, South Carolina, South Dakota, Vermont, and West Virginia, the number of beds for consumptives in each case is less than 50, while the combined population of these states is over 7,000,000. On the basis of 400 deaths to a million of population, which is approximately the present rate in the United States, there would be nearly 5,000 deaths annually from tuberculosis in these fourteen states with at least 20,000 cases of this disease all the time, and less than 500 beds to care for them.

—Over 4,000,000 churchgoers, nearly 40,000 sermons and preachers, and more than 1,250,000 pieces of literature, are some of the totals given in a preliminary report issued to-day by the National Association for the Study and Prevention of Tuberculosis, of the results of the first National Tuberculosis Sunday ever held, on April 24th.

The report states that fully one-eight of the 33,000,000 listed communicants of the churches of the United States heard the gospel of health on Tuberculosis Sunday, and that the number of people who were reached by notices and sermons printed in the newspapers will aggregate 25,000,000. Hardly a paper in the country failed to announce the occasion.

(Begun on page eight.)

erence and admiration of his heart. Its principles evoke the energy, sympathy and best endeavor of his mind. It secures the heart and enlarges the faith of the man. For him the Republican party is the making of his manhood, the avenue of approach to the fullness of his strength and stature. Parties, causes, conditions are here to help and to make us stronger, better and mightier men.

My candid conviction is that the time has come in this Southern country of ours in particular, yes here in beloved North Carolina especially, when those of us who write and print and publish can find a cause at our own doors worthy of the noblest effort we can bring to it and one into which we can carry the full measure of our faith. I refer to the development of our own resources, the beautifying of our own homes, fields and forests, and the intellectual and moral uplift of our own citizenship. You know as I know that a gracious God smiled upon North Carolina when He created it and has dealt with it from the beginning with a lavish and a prodigal hand. Our forests are rich in timbers, our hills are big and bursting with mineral worth and value, our fields are fertile beyond the dreams of avarice, and our natural water power is simply immeasurable in wealth and worth. And, God knows, no State ever had a sturdier race of men, a braver or more noble lineage of women. Into the development of our natural resources, and into the enlightenment and moral betterment of our splendid and worthy citizenship we editors can carry a faith born of divine approval and ehallenged by eternal verity.

Do you want a cause into which you ean carry your whole heart and life and soul? Here are these poor highways through our fertile fields and forests that must be improved. Become an advocate of good roads. If you cannot give a heart to that, yours is of stone instead of blood and vessel and valve. Here are fields waiting to till, farms capable of yielding untold harvests. Give to the development of these the strength of your good mind and favorable consideration. Here are schools that are open four months when they should be open eight, struggling with two teachers when there should be four, and contented with an enrollment of fifty when there are more than a hundred needy in the district. If a man cannot give his soul to the betterment of these he must be blind and deaf and dumb indeed. Here are men about us going down when they should be going up, sinking and they should be rising, becoming immoral when a good God made them to be moral, in sin when they need to know righteousness, peace, and truth. Oh! my brethren of the press, if such tasks as these will not tempt us, if such labors and causes and conditons will not summon our faith, challenge our endeavor and wake our heart and soul to their help and betterment, we must be pygmies and not men, cowards and not creatures.

And finally a man must have faith

In the Great Work of Which He is a Part.

When princely Aeneas, driven seven years, and tempest tossed, landed on the shores of fair Dido, he entered the court, one day, of that unhappy and ill-fated queen. Aeneas was now vanquished, an outcast, a wanderer upon the face of the earth. But in viewing the pictured scenes, wrought by the artist's hand, on the walls of the Didonean palace, he saw battles and trials of strength and heroic effort delineated there. Tears came to the old hero's eyes. Joy thrilled his heart. The pride of triumph fired his soul again. Vanquished, defeated, driven, an escaped prisoner, a wanderer over land and sea, Aeneas was a soldier and a brave man again as he viewed the pictured battles, triumphs and even the defeats of which he himself had been a part. The Roman poet sang of arms and the hero not because they were defeated, but because, being defeated and driven, that hero still believed in the great labors of which he himself had been a part. You and I, my brethren of the Press, are a part, I sometimes think, no small part, of the battles and toils and trials for a better public sentiment, for more purity in politics, for higher intelligence in all the walks and ranks of citizenship, for a more charitable religion, for a happier and a more wholesome State.

Because of the tragedy and the trial, the cruelty and wrong, sometimes because of the very razing of the walls which we have staked all to defend, we may lose heart, become despondent, and let our faith in the great work slip from us. But, as Virgil sang in noble verse of his hero, there is joy even in defeat if we can see that the work of which we ourselves have been a part was a faithful, brave, and honest work. The faithful task, with the one who wrought it, may be overthrown and obscured from public view and vision, but to know that one labored with a stout heart, toiled with a steadfast faith, strove with an honest hand and heart, in that is compensation worth more than millions can bring or kings can bestow.

Have we markerd and measured accurately the high calling whereunto we, as writers, printers, publishers, have been chosen? Let me read a line to you from Emerson, the sage of Concord. "I find," said this philosopher, "a provision in the constitution of the world, for the writer who is to report the doings of the spirit of life that everywhere throbs and works. His office is a reception of the facts into the mind, and then a selection of the eminent and characteristic experiences. Nature will be reported. All things are engaged in writing their history. The plant, the pebble goes attached by its shadow. The rolling rock leaves its scratches on the mountain; the river, its channel in the soil; the fern and leaf their modest epitaph in the coal.The falling drop makes its sculpture in the sand or stone. Not a foot step in the snow or along the ground, but prints a mark of its march. * * * * In nature this self-registration is incessant, and the narrative is the print of the seal. It neither exceeds nor comes short of the fact. But nature strives upward: and in man the report is something more than the print of the seal. It is a new and finer form of the original. The record is alive, and that which it records is alive." To make these records live for those who read them from our pen is the aim and object of our writing. The universe is the possibility of being reported, and man is the faculty of reporting. These scenes about us of tragedy and crime, of suffering and shame, of victory and triumphs, these are they which you and I must make live again on the printed page that our fellows shall see and feel and know them as they are in our own lives. A German poet once said: "God gave me the power to paint what I suffer." The great God gives you and me the power to portray in life and vivid form the work in which we live, the labors of which we are a part, the toils and trials into which we may carry an undaunted and and undying faith.

An editor will have charity if he would have the world love him; he will have hope if he would have the world admire him; but he must have faith if he would serve his day, do his deeds, and live his life. Without faith in the people, without faith in the cause he serves, without faith in the work of which he is a part, an editor is a fawning sycophant, a puny pygmy, a sounding brass and a tinkling cymbal.

But with a firm, fixed and steadfast faith we would serve well the great calling whereunto we are chosen and bring into our office and labor that which will always help and never hurt our fellow man.

For HEADACHE—Hicks' CAPUDINE.
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

DIED.

Lowdermilk.

Israel Lowdermilk was born November 23rd, 1828. and died April 18th, 1910, at the age of 81 years, 4 months, and 25 days.

Brother Lowdermilk embraced religeon in early life, and united with the Methodist Protestant Church, and for quite a number of years remained a member thereof. But he finally withdrew from that church, receiving a letter of his good Christian standing, and united with the Christian Church at New Centre, Randolph County, N. C. He lived in that church a good consistent, and quiet Christian life, until God called him to that happy home prepared for all the heirs of salvation.

Brother Lowdermilk was a good natured, will disposed man, taking much pleasure in doing acts of kindness to all with whom he had to do. In him the poor and needy found a liberal, indulgent friend.

In the church he was a faithful member endeavoring to bear his portion of the burden as he conceived it to bear upon him, desiring the prosperity of the church.

He suffered much in the last year and a half of his life, having been stricken with paralysis. During this lingering sickness his walk with God became closer, his one great desire being: "Nearer my God to Thee".

He bore his suffering with patience and Christian fortitude. Relying upon the mercy of God, he was able to bear the afflictions of his poor body, but 'for a moment', and then to enjoy that "Eternal weight of glory.

He had expressed himself as willing to die, and be at rest; 'to be absent from the body and present with the Lord'. As he approached the valley of death, his hope was bright and bouyant.

His dear companion had preceded him to the glory world.

May the blessings of the Master follow the bereaved children, and his mighty grace sustain them in this trying ordeal.

H. A. Albright.

(Begun on page eleven.)

er he walks, rides, runs or flies. The Creator of this universe was wiser than any or all of us. He was also best acquainted with the laws of thrift, and economy. It was not for man's loss, but for man's gain, economically as well as morally, that God commanded: "Remember the Sabbath Day to keep it holy." In the constitution of the world there is a wise provision for man to rest one day in seven. To take advantage of that provision is not bad for man, but good for him—good for him financially, mentally, morally, spiritually.

THE NEWLY REVISED CHRISTIAN HYMNARY.

Careful comparison with other similar publications supports the assertion that the **New Christian Hymnary** is the best book of the kind for church service use. It contains 382 pages of music. Large, clear print; thirty-five selections for responsive reading; subjects of readings; order of service; index of Scripture passages, etc. It is substantially bound in buckram cloth.

Price: Single copy, 75 cents, postpaid; per dozen, $7.00 not prepaid; in hundred lots, 50 cents per copy, not prepaid.

THE CHRISTIAN SUN,
Elon College, N. C.

Dry Goods, Notions, Ready Made Clothing

When in Burlington visit our large store, supplied always with the very best and latest styles and novelties.

Our Dry Goods are of latest designs, and our **Ready Made Clothing** cannot be surpassed in quality and price.

Come, See. Be Convinced.

B. A. SELLARS & SONS. BURLINGTON. N. C.

URGING THE READING OF THE CHURCH LITERATURE.

An Address before the Southern Christian Convention at Suffolk, Va., April 28, 1910, by Rev. C. C. Peel, of Elon College, N. C.

In this day of multiplied and multiplying printing presses; and in the day when "of making books there is no end,' ' each denomination that would make itself known and felt, as a force in the world, must furnish literature, both for its own members and the world at large, in order that its views, its position, and its advancement in the world, may be, yea, even must be, known. However, an unread literature is not likely to accomplish much, either for enlightening the mind, or advancing the church.

Our subject seems to imply that their is a dereliction on the part of, either those in the church, or those out of the church to read the literature of the church. If such is the case, and it may be, then there is a reflection on, either the reading public, or on those whose prerogative it is to furnish the literature of the church, or on both.

Either the church literature is not up to the proper standard, or the standard of the reading public is below what it should be. If the latter be true, then we need to begin, and to begin in earnest to urge the church and the world to read the literature of the church. If, however, it be the former, if the literature furnished is below the proper standard, if there is an inclination to hide behind the church and its fair name and mighty influence to find cover, and seek protection, and then claim that such writings shall be given right-of-way and urged upon the reading public; then we think urging is still necessary, but the urging of better literature is the kind that should claim our attention.

Admitting the need of this discussion in our Convention to-day, let us consider a few suggestions.

The literaturo of the church has, in a large measure, shaped the policy of the church, in ages gone; as it, doubtless, will do, in the ages to come. In the lattor part of the fourth century the writings of Augustino made him felt, as a force in the church, and such continued, writers tell us, for more than a thousand years. Not only so, but the belief and policy of the church for his own, and for other countries, assumed shape and took direction from the writings of the great and active mind.

To the great influence of Martin Luther is ascribed the great spiritual awakening known as the Reformation, and the great man did much to bring things to pass; but Melanchthan, Calvin, and other contemporary writers, have done more to shape the course of Protestantism than did Luther; although to him belongs the honor of giving impulse to the movement. The church has always represented and stood for that which is noblest and best in the world; and her literature should be also the best. Not all stupid literature has been preserved, nor has such literature had any very great influence while it had life; neither do men read what is sent forth in the name of the church, because it boars the stamp of the church; but they may be urged, if urging is necessary, to read such liteature when the church sends out that which is truly representative of her high life in the world. The urging also will be reduced to the minimum, whenever fertile minds use their greatest efforts and bring into play

their best resources in the production of a literature that shall rise above and soar aloft from the trashy printed matter of the time. If a vast amount of urging is necessary Mr. Beecher's statement should be called to mind. When asked what was necessary to be done to keep sleepers in the congregation awake, he said, "In my church the sexton has orders, when any one goes to sleep, to come to the pulpit and wake the preacher up." When the reading public goes to sleep, or any respectable per cent. of such readers, wake up the editor and author.

If editors and their contributors depend on going before the public with a repetition of what has already been said or a rehash of the same thing, they will become only a self-admiration society complaining that others do not urge the reading of church literature as should be done. I once heard a minister boast that he had changed the text and then preached the same sermon, but still said that he would rather wear out than to rust out. No representative of the church should hesitate to go before any audience and present the claims of his church literature, provided that he has something to go before that audience with; but if self respecting he will be ashamed to represent that which falls so far below the true standard.

That there has been trashy literature sent out in the name of the church few will undertake to deny; but that should not prevent the bringing before the reading public that which will develop their minds for the church and her work among men.

Men should be shown that in order to measure up to the highest and develop unto the best, they must feed their minds on the best, and thrill their souls with the best. The minister need not hesitate both to mention publicly his church paper and other literature of his denomination, and also to take copies around with him for private inspection. In fact, in some instances he can thus best develop his members into church worekrs and Christian forces; this of course when he has something worth the while.

I will not here undertake to reach the members of our denomination, as I should be found shooting at too long a range; but will be satisfied if in this short space I shall have dropped in a word that will result in the production of a better literature for our people to read, and at the same time have caused more interest to be manifested in said literature.

"A three fold cord is not easily broken;" and the accomplishment of the purpose in view is a three fold task. The producor, whether of book, pamphlet or paper, as has been indicated, must labor to bring forth the very best. The representative, whether ministerial or lay, must labor to place before the read-

(Continued on page sixteen.)

Elon College.

Co-educational.

The Only Institution of higher education fostered by the Southern Christian Convention.

Modern in Equipment, Steam Heat, Electric Lights, Baths, Sewerage, Elegant new buildings.

Four Degree Courses. Special Courses for Teachers, approved and endorsed by the State Superintendent of Public Instruction.

A High Grade Institution whose graduates are admitted to the Graduate Department of all the great universities without examination.

Maintains Excellent Music, Art, Elocution, Business and Preparatory Departments.

A Faculty of Thirteen Specialists, with a successful record of twenty years.

Has all the Advantages of city life with none of its disadvantages. Situated in the delightful hill country of North Carolina, famed for its healthfulness, pure water, and high moral tone.

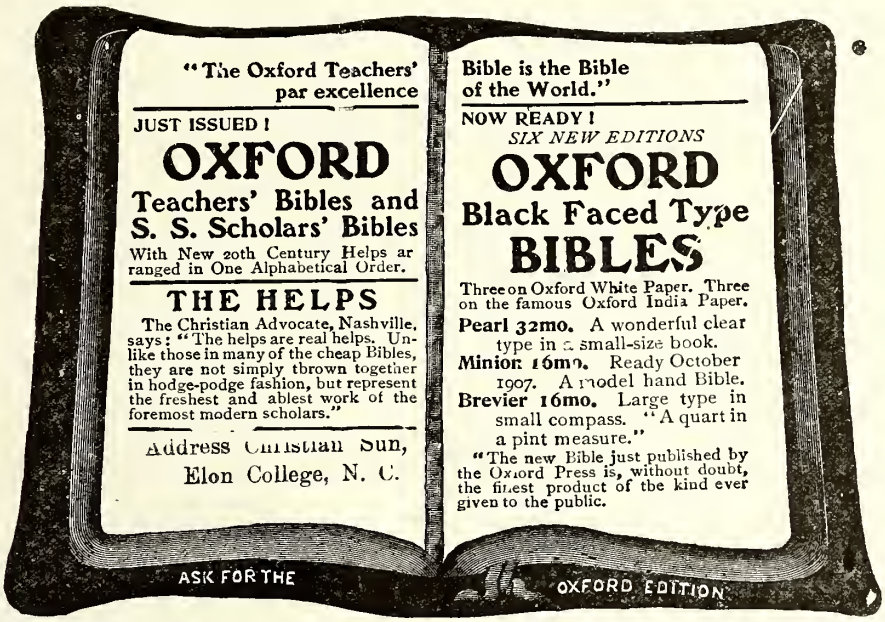
Elon College has done more to build up the Christian Church than any institution ever yet commissioned by our people.

Terms Very Moderate. For Catalogue or other information, address:

EMMETT L. MOFFITT, President, or

W. A. HARPER, Dean,

Elon College, N. C.


"The Oxford Teachers' par excellence
JUST ISSUED!
OXFORD
Teachers' Bibles and S. S. Scholars' Bibles
With New 20th Century Helps arranged in One Alphabetical Order.
THE HELPS
The Christian Advocate, Nashville, says: "The helps are real helps. Unlike those in many of the cheap Bibles, they are not simply thrown together in hodge-podge fashion, but represent the freshest and ablest work of the foremost modern scholars."
Address Christian Sun, Elon College, N. C.
Bible is the Bible of the World."
NOW READY!
SIX NEW EDITIONS
OXFORD
Black Faced Type
BIBLES
Three on Oxford White Paper. Three on the famous Oxford India Paper.
Pearl 32mo. A wonderful clear type in a small-size book.
Minion 16mo. Ready October 1907. A model hand Bible.
Brevier 16mo. Large type in small compass. "A quart in a pint measure."
"The new Bible just published by the Oxford Press is, without doubt, the finest product of the kind ever given to the public.
ASK FOR THE
OXFORD EDITION

REMEMBER: That we guarantee satisfaction and sell to you cheaper than the publisher and dealers do. Our business is by mail and express and prices quoted are the prices of goods delivered to you. We can furnish you the Oxford, or the Holman Teacher's Bible at prices ranging from $1.35 to $4.00. Send for our catalogue or write us what you want. Address

THE CHRISTIAN SUN, Elon College, N. C.

Southern Railway

Operating Over 7,000 Miles of Railway. Quick Route to all Points North, South, East and West.

For Speed, Comfort, Courteous Employees, travel via the Southern Railway.

Rates, Schedules and other information furnished by any of the undersigned.

R. L. VERNON, Trav. Pass. Agt., Charlotte, N. C.

J. H. WOOD, Dist. Pass. Agt., Asheville, N. C.

S. H. HARDWICK, P. T. M.,

W. H. TAYLOE, G. P. A.,

Washington, D. C.

(Begun on page fourteen.)

ing public and in their hands the literature of his church.

The church must fall in line by responding nobly to such efforts and that without too much urging, though the urging should be done when necessary. All should be working together for a noble purpose, as all these are only means to an end. We need a more active church membership. and this is the crying need everywhere. The weakness of the church today is (and in all churches this is true to a greater or less extent) the inactivity of the individual member. Make every member of any, or almost any local church strong, and you will have a strong church. Make all the churches of any denomination strong and in nearly every case you will have a strong denomination. Bringing forth the best literature, presenting it to the people, and urging it upon them, so as to establish them in faith; seal their minds and their hearts for the great work that is to be accomplished through the church in the world, and cause their lives to be aroused and the church will go marching on to victory.

All this is to be done for the glory of God—the carrying out of his program in the world.

It may require the urging and the reurging all along the line; but if we shall see these things thus interlocked, who will say it is not worth the while? If the editor shall see in his work not merely his remuneration, which is a financial consideration, but the advancement of the interest of the church, the elevation of humanity, and the augmentation of the forces of heaven, where will you find the editor or the author that will say that my calling is not worth the very best that it is possible for me to give to the world? Though an unpleasant task, if the minister can be enabled to see his membership enlightened and made aggressive for active work and thus increase the forces making for good, will he not readily respond to this call to duty and go forth glad to be used for so noble a calling?

If the people in the world, as well as those in the church can be brought to see that the church is actually giving the best in literature as well as representing the best in the universe, if they can be brought to see that they can thus be developed into the best of which they are capable for here and hereafter, will not the church and the world readily respond and fall in line with the onward march of the advancing forces of the mighty army?

—Get right with God.

To the woman who bakes, Royal is the greatest of time and labor savers. Makes home baking easy, a pleasure and a profit.

ROYAL
Baking Powder

The only Baking Powder made from Royal Grape Cream of Tartar

With minimum trouble and cost biscuit, cake and pastry are made fresh, clean and greatly superior to the ready-made, dry, found-in-the-shop variety.

The North Carolina
STATE NORMAL AND INDUSTRIAL COLLEGE.

Maintained by the State for the Women of North Carolina. Four regular Courses leading to Degrees. Special Courses for Teachers. Fall Sessions begin September 14, 1910. Those desiring to enter should apply as early as possible. For catalogue and other information address

Julius I. Foust, President,
Greensboro, N. C.

What?

It costs you 3c., sells for 25c. For further particulars, address N. M. Friedman & Co., Mnfrs., Box 971 Martinsburg, Mo. 1t

DIED.

Hobson

The Hobson Christian Church was dedicated the fifth Sunday in May at 3:30 P. M. Rev. N. G. Newman preached the sermon. The Hampton Glee Club assisted in furnishing music. A large congregation was present, and the services were interesting and helpful. This church has been built under great difficulties, but the results are very gratifying. It cost about $1800. The church is not entirely paid for, but several persons are willing to assume responsibility for the work. It is one of our best country churches, and reflects great credit upon the faithful members and friends of the church. We are indebted to the Berkley Church for the use of their pulpit furniture, for which we return sincere thanks. We wish to thank all who have helped to bring this little church to a success. May it live long and win many souls for the Kingdom. I. W. Johnson.

SEABOARD AIR LINE RAILWAY.
QUICKEST LINE TO
New York, Washington, Charlotte, Florida Points, Atlanta, Birmingham, Memphis, New Orleans and the West.
Double Daily Service with High-Back-Seat Coaches, Pullman Sleeping and Dining Cars.

We operate Daily Vestibule service, with through Pullman Sleeping Cars to Jacksonville, Atlanta, Birmingham. Memphis, Portsmouth, Norfolk, Richmond, Washington, Baltimore, Philadelphia and New York.

For Time Tables, Booklets Reservations or any information relative to special rates and route, call on or address
C. H. GATTIS, Trav. Passenger Agt.,
No. 4 Tucker Building, Raleigh, N. C.

DR. J. H. BROOKS,
Dentist,
FOSTER BUILDING,
Burlington, N. C.

RALEIGH & SOUTHPORT RY. CO.

Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:13	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

	A.M.	P.M.	P.M.
Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willow Springs	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20
	A.M.	P.M.	P.M.